

CHRISTIAN STATESMAN

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No. 1.

THE BIBLE AND RELIGION MUST BE RESTORED TO OUR PUBLIC SCHOOLS

FIRST—To reach with religious instruction 17,000,000 of the 31,000,000 American youth of public school age (5 to 17) which all our churches are unable to reach.

All our churches—Protestant, Catholic, Jewish—are able to reach with Bible instruction considerably less than one-half of America's youth of public school age. The millions unreached receive no religious and little moral training in their homes. Unless this instruction is given them in the public schools they will grow up as ignorant of God and His Commandments as pagans reared in a pagan land.

America's army of criminals is largely recruited from the ranks of the millions of spiritual illiterates which the State each year sends forth from its schools. Daniel Webster's dictum applies here: "The State's right to punish crime involves its duty to teach morals."

Second—To make possible the solving of our Crime problem.

"In this country there is actively at work a criminal army of 3,500,000.

"The estimated number of major crimes in the United States in 1941 was 1,531,272. Crime is a youth problem and becoming more so. In 1941 there were more arrests for age 19 than any other age group."

So says J. Edgar Hoover, and adds:

"There is no possibility of wiping out crime by trying to reform criminals. The time to strike it is when the youth is ready to be moulded into an adult.

"What America needs today is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans."

Where, save in the public schools can

"all Americans" be reached with this instruction?

Third—To save our Democracy.

Our American democracy is a Christian product.

Since about 1870 when the Bible and religion went out of our public schools, these schools (with certain exceptions) have been confessedly secular.

For three-quarters of a century our secular system of public education has been secularizing American life. This secular education has been undermining the foundations of our Democracy.

Fourth—To give the church a chance to succeed.

The exclusion of religion from public education is laying upon our churches a task which they are unable to perform, since a system of education which gives no place to religion is not neutral—it exerts a positive influence against religion. It is saying to American youth, with the prestige of a great educational system, that religion has no real place and value in human life. It is creating a secular mind faster than the church is able to Christianize it.

For these four reasons the Bible must be restored to our public schools and all our American youth instructed in the fundamental truths of religion.

Toward the accomplishing of this end The National Reform Association has made many contributions throughout its history. It is now about to make another greatly needed contribution in the publication of a book on "God in the Public Schools" by Rev. W. S. Fleming, D.D., of Chicago. This will be a unique book which will deal with every vital phase of this subject and prepare the way for the return of the Bible and religion to the public schools of the nation.

(See editorial "Dr. Fleming's Book" on Page 4)

The REVEREND WILLIAM PARSONS, D.D.

By

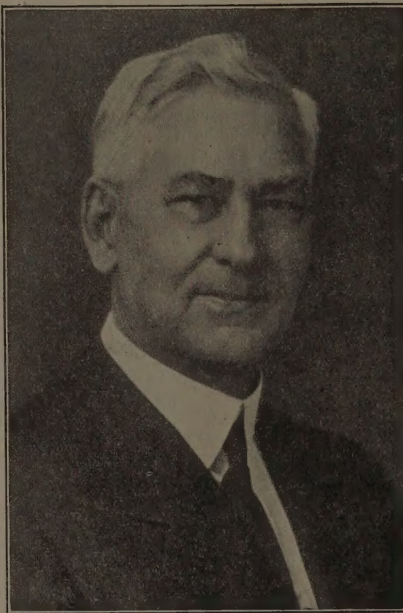
R. H. MARTIN, *Editor*

On February 11th, 1942, his seventy-fifth birthday, Rev. William Parsons, D.D., having served his generation according to the will of God, fell on sleep. For a number of years he had been in declining health. Earlier than he had planned, he was compelled to leave his work in Florida last spring and came to Pittsburgh, Pennsylvania, for observation and treatment in the Presbyterian Hospital where he was informed that he had Hodgkin's disease, an incurable glandular malady. He and Mrs. Parsons went on to Windsor, Vermont, to be near a daughter, where he gradually grew worse and finished his earthly course on the above date.

Dr. Parsons was born in Bedfordshire, England, and was brought to this country when he was three years old. He was endowed with natural talents far above the ordinary which he cultivated by education, study and wide reading. He received his college education at Baker University, Baldwin, Kans., graduating while Bishop Quayle was president. In 1894 his Alma Mater conferred on him the Master of Arts Degree. On his graduation from McCormick Seminary, Chicago, he received his Bachelor of Divinity degree in 1894.

He was an able, vigorous and courageous preacher and had the high privilege of preaching the Gospel for a full half century. Dr. Parsons held pastorates in Kewanee, Yates City, Peoria and Sparta, Illinois. In 1905 he accepted a call to the First Presbyterian Church of Beaver Falls, Pennsylvania, leaving there after five years to accept a call to the Third Presbyterian Church, Portland, Oregon. From there he was called to the Presbyterian Church of Eugene, Oregon, which is the seat of the State University. While there he was also University pastor and professor of Bible at a Presbyterian College at Albany, Oregon, as well as a trustee of that institution. From here Dr. Parsons was called to serve the Westminster Church at Des Moines, Iowa, which he left to become Associate Secretary of the Presbyterian Board of Temperance. Following a short service with this Board he accepted a call to the Claremont Church, Jersey City, N. J., where he remained until 1926, and finished his ministry as a pastor at Pulaski, Pennsylvania. After his retirement in 1935 Dr. Parsons served three small churches in Florida—Crystal Springs, Yankeetown and Sorrento. At Yankeetown a church was built as a memorial to him and bears his name.

However, it is Dr. Parsons' work in connection with the National Reform



Dr. William Parsons

Association in which the readers of The Christian Statesman will be especially interested. His interest in the Association extended over a period of forty years during the greater part of which he was actively associated with the Association in one capacity or another. His first contact with the Association was in 1902 when he attended a National Reform Convention at St. Louis, Mo. There he heard some of the ablest advocates the cause ever had present the principles and program of the Association. He espoused them and ever afterward was an able and devoted advocate of the cause. The writer has heard Dr. Parsons say that after that convention his preaching was never the same as it had been before. He caught there a larger vision of Christ, of the Gospel message and of the mission of Christ to the world which gave him a greater conception of his responsibilities as a Christian minister.

Two years later when Dr. Parsons was called to a pastorate in Western Pennsylvania he became active in the Association's work. In 1905 he was chosen recording secretary of the Association and became a contributing editor to The Christian Statesman which positions he held until 1910 when he left Pennsylvania to accept a pastorate in the far west. He continued his contributions to The Christian Statesman and having returned to Western Pennsylvania in January, 1926, he began a

period of two and a half years full time service to The National Reform Association. On the above date he became Business Manager of The Christian Statesman and six months later its editor which position he filled for two years. From this time on until his death he was the associate editor of The Christian Statesman.

We are confident that we express the sentiment of the readers of The Christian Statesman when we say that they have enjoyed and have been greatly profited by the many articles from his pen which have dealt fundamentally, comprehensively and yet practically with every phase of National Reform. We are greatly in Dr. Parsons' debt for his contributions to The National Reform Association through the columns of The Christian Statesman.

But Dr. Parsons has served The National Reform Association just as ably from the public platform. As indicative of his recognized ability in advocating this cause from the public platform, Dr. Parsons was given a place on the program of the Second World Christian Citizenship Conference in Portland, Oregon, in 1913, and of the Third World Christian Conference in Pittsburgh, Pennsylvania, in 1919. As a special lecturer for the Association, Dr. Parsons delivered hundreds of addresses from pulpit and platform in many parts of the country. As early as 1905 he began speaking for the Association at its annual summer conferences at Winona Lake, Indiana, where he gave a series of addresses almost every summer for a period of twenty-five years. He also spoke at the Association's conferences at Montreat, North Carolina.

While Dr. Parsons was an able advocate of the specific reforms with which the Association deals, he was especially gifted in presenting the fundamental principles of the Association. Readers of The Christian Statesman and those who have heard him speak will have noticed the frequency with which he discussed the universal authority of Jesus Christ—both over individual and collective life and especially over the nations of the earth. This was the fundamental principle upon which he based his discussion of all national reform subjects. He was a thorough believer and a frequent advocate of the Christian amendment to the United States Constitution. In the discussion of this subject he took a place alongside the ablest advocates the cause of National Reform has had in the seventy-eight years of its history.

As one who has been associated with Dr. Parsons in National Reform work

RESOLUTIONS OF BOARD OF DIRECTORS IN MEMORY OF DR. WILLIAM PARSONS

We meet this afternoon with hearts saddened by the withdrawal from earthly activity of our co-laborer who throughout many years of service to the cause of National Reform has endeared himself to us all. His keen mind, uncompromising conviction, and courageous devotion to moral uplift were so completely consecrated to the triumph of righteousness that we, his fellow workers, both mourn his loss and feel our profound debt to his leadership.

Dr. Parsons was a comparatively young man when in 1902 the cause of National Reform appealed to his heart and enlisted his whole-souled determination. During the forty years which followed, his labors in our association were continuous, although the capacity of service varied greatly. As a lecturer, speaking before large audiences; as a contributing editor and later as editor of "The Christian Statesman" and as business manager, his diverse talents and sacrificial zeal were in constant evidence.

Whether he was employed in our Association for full time service or

whether he was working without any financial remuneration, he was the same aggressive champion, with a philosophical mind that always thought in terms, not of the immediate present, but of the supreme goal towards which he was working with vision and consecration. The many contributions from his pen as they appeared in "The Christian Statesman" and the thousands of messages spoken before audiences scattered throughout many parts of the nation, have together exerted a constructive influence that cannot be measured.

In his removal from earthly service we mourn the loss of a brother beloved, an inspiring leader, and a noble servant of the Christ, to whom he had devoted his heart and life. We would today record our grateful appreciation of his long continued labors and our sense of eternal obligation both to him and to the Heavenly Father who had equipped him for service in the cause of righteousness. His memory will ever remain to inspire and to challenge us to renewed energy and consecration in the work of our National Reform Association.

The Reverend William Parsons, D.D. (Continued from Page 2)

over a long period of years, the writer wishes to express his sense of personal loss in Dr. Parsons' death. In his going our Association has lost one of its ablest advocates and truest friends.

In recognition of his services, in 1906, Geneva College, Beaver Falls, Pennsylvania, conferred upon Dr. Parsons the Degree of Doctor of Divinity, and his name and life work are found in Who's Who, and in the World's Biographical Encyclopedia.

Dr. Parsons is survived by his widow, Mrs. Elizabeth Stevenson Parsons, and two daughters, Mrs. C. D. Junkin, of Windsor, Vermont, and Mrs. E. G. Butler, of Wooster, Ohio. Also by three brothers and three sisters. To his family and friends we extend our sympathy and prayers.

"And the King said unto his servants, 'Know ye not that there is a prince and a great man fallen this day in Israel?'"

When Valiant, in Bunyan's Pilgrim's Progress, received his summons, he said, "My sword I give to him that shall succeed me in my pilgrimage; and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His Battles Who now will be my reward.

"So he passed on, and all the trumpets sounded for him on the other side."

TRIBUTE OF A FRIEND

REV. E. A. CROOKS, D.D.

I became acquainted with Dr. Wm. Parsons about 1902 when he became pastor of the Presbyterian Church of Sparta, Ill. I was then pastor of a nearby Reformed Presbyterian congregation. I discovered in him a kindred spirit. Our acquaintanceship developed

into a life long friendship. He was a careful student of the Word, an earnest preacher and a clear thinker. He was interested in the wider phases of the Gospel. He was concerned about the moral well-being of the community in which he lived. The battle with the liquor traffic was one of the live issues of the day. He was prominent in the fight to suppress illegal liquor selling. About this time Dr. H. H. George and his wife, Ella M. George, conducted a rather extensive National Reform Campaign in southern Illinois. This culminated in a convention in St. Louis, Mo. The program was comprised of various topics associated with the fundamental principles of the National Reform Association. Dr. Parsons delivered an address on the Sacredness of the Oath in our Courts, the practical considerations of which were drawn from his personal experiences in combating the liquor traffic in the courts. In addition to Dr. George, who was the promoter of this conference, there appeared on the program Dr. T. P. Stevenson, Dr. R. C. Wylie and Dr. David McAllister. Anyone who was acquainted with these giants of the National Reform field can appreciate the fact that a keen minded earnest Christian could not fail to be won to the cause by their conclusive arguments. The closing address was delivered by Dr. David McAllister. Dr. Parsons characterized this address as "pure plate glass." He came away from this conference a complete convert to the National Reform cause. In all the years that followed down to the very end of his career he was a valiant champion of National Reform by spoken word and written page. He has won a place among its great leaders.

HOW PATRIOTIC ARE THE BREWERS?

REV. W. W. MCKINNEY, D.D.

A large display advertisement in a number of leading metropolitan newspapers in Pennsylvania announced amid flamboyant patriotism, "A New Plan for Close Cooperation with the War-Time Aims of Our Government." The surprised reader soon discovered that the great patriotic move was only a unanimous agreement on the part of the brewers "to make no deliveries on Wednesdays until further notice and to limit truck deliveries on all other days to one delivery per customer each day."

That voluntary decision was blazed forth as a glorious evidence of the patriotic fervor of the Brewers' Association and a convincing demonstration of its sacrificial support of the government's policy of conserving essential materials. Congratulations, Mr. Brewers. Your action is a significant beginning of what should develop into real sacrifice and true patriotism.

Why not go much further? Why not make an all out commitment to national welfare such as the automobile industry has done? At a time when even defense workers must sacrifice the use of their cars, is the omission of one day's delivery of an unessential product an adequate act of patriotism? President Roosevelt has called the nation to a supreme effort that will involve the elimination of countless luxuries and non-essentials and the curtailing of essential foods and necessities.

Is it too much to ask the brewers to set a splendid example of patriotism by urging all users of intoxicating liquors throughout the entire country to cease their use for the duration of the war and to buy defense bonds with the money which is now being spent on liquor? That would mean that the drinkers in Pennsylvania could each year invest \$384,000,000 in defense bonds and the drinkers throughout the

(Continued on Page 5)

THE CHRISTIAN STATESMAN*Founded in 1867*

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WM. PARSONS, Associate Editor

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Entered as Second Class Matter, July 30,
1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**Dr. Fleming's Book**

In former issues of *The Christian Statesman* reference has been made to the publication of Dr. W. S. Fleming's manuscript on "God in the Public Schools." It was our hope to have had this book published by this time. Due chiefly to the fact that this manuscript has been placed in the hands of a number of religious and educational leaders for constructive criticism and that Dr. Fleming desired to revise the manuscript in the light of some of these criticisms, the publication of the book has been delayed. However, *The National Reform Association* now has the complete revised copy of the manuscript and it is our hope and expectation that before the next issue of *The Christian Statesman* in June, the book will be published and ready for sale and distribution.

The offer for advanced subscription at reduced rates still holds. The book will sell at \$1.50 per copy. The rate for pre-publication subscription is \$1.25 per copy or five or more copies at \$1.00 per copy.

The cost of the publication of this book will be heavy. In addition to advance subscriptions, we need liberal contributions from friends of this cause to help meet the cost of publication and request the same. Send advance subscriptions and contributions to *The National Reform Association*, 209 Ninth St., Pittsburgh, Pa.

The Brewers are Bragging

"Let the Drys go weep and wail — let them protest and pray—let them threaten to get the 'scalp' of elected officials who defy them . . .

"We are confident that the United Brewers Industrial Foundation, under the leadership of James R. Nicholson and his associates who have contacted the camps in every section of the country, has been greatly responsible for the situation that has confused and dumbfounded the Drys. In a recent issue, we told of the beer that was being

shipped in the continuous stream of freighters bound for distant lands of our allies (now). We told of American beer being relished by British troops in Africa. Now we can say that beer and ale from every brewing center of America is going to the troops and sailors, just as are planes, tanks, guns and other equipment. Pabst, Schlitz, Miller, Blatz, Ballantine, Ruppert — and many other brands of beer and ale, are being consumed with relish by troops and sailors in every quarter of the globe." —From *Brewers Journal*, January 15, 1942.

The Church and the New World Order

Three hundred and seventy-four delegates from more than forty states appointed by denominations, councils of churches and other religious organizations, met at Delaware, Ohio, the first week of March for a three-day study of the responsibility of the church with respect to the post-war world.

The conference adopted a statement of guiding principles to crystallize public opinion on the basic issues. Part of these guiding principles follow:

"That moral law, no less than physical law, undergirds our world . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

"That the principle of co-operation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all people.

"That economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living.

"That international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing.

"That military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period.

"That in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States . . . We must be ready to subordinate immediate and particular national interests to

the welfare of all.

"That a supreme responsibility rests with the Church . . . The Church may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace.

"That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living.

"That the eternal God revealed in Christ is the Ruler of men and of nations and that His purpose in history will be realized."

Liquor and National Defense

The liquor industry appears to be the most favored of all American industries by the Administration at Washington except those industries engaged directly in the production of war materials. Many industries, essential to the health, efficiency and welfare of the American people, are being cut to the bone by the Government. Not so with the liquor industry, which everyone knows is not an essential industry. With vast quantities of war materials piled up on our Atlantic and Pacific coasts awaiting shipment, on account of lack of ships, the brewers boast that beer is being shipped in the continuous stream of freighters bound for distant countries of our allies. With sugar so scarce it is being rationed, the Government permits the brewers to go ahead making beer notwithstanding the fact that in the fiscal year 1941, 135,531,375 pounds of sugar and syrups were used in its manufacture. Automobile tires are rationed hampering heavily the carrying forward of a multitude of activities essential to the welfare of the people, but the liquor and beer dealers can get all the tires they need to deliver their products to every one of the 500,000 licensed places in America.

As an aid to winning the First World War, our Government forbade the sale of alcoholic beverages in army camps and to our armed forces in uniform anywhere. To date Congress, President Roosevelt, and the Secretaries of War and the Navy, have turned a deaf ear to the multitude of petitions to give us the same protection against the liquor traffic in this war our Government gave us in the last war.

Millions of sober, God-fearing citizens whom the Government is asking to make sacrifices to win the war, and who are willingly making them, are asking, "Why is the Washington Administration treating the liquor industry as a favored, pampered industry?" Their righteous indignation is stirred, and they are demanding an answer.

Can it be that our officials at Washington, on whom rests the heaviest re-

sponsibility for planning and executing the strategy of the war believe that an alcoholized brain is essential to their highest efficiency? From a study of official reports it appears that the per capita consumption of spirituous (hard) liquors in the District of Columbia in 1941 was 4.37 gallons which is far away and beyond the per capita consumption in any other part of the United States. In 14 states it was less than one gallon, in 24 states between one and two gallons, and in only 2 states above two gallons, and in the United States as a whole only 1.07 gallons. Who is drinking this enormous quantity of hard liquors in our national capital? Is it our national officials and their employees who make up so large a proportion of the population? Might this be the explanation of the many mistakes, the confusion, the boondoggling that is widely charged up against Washington?

In fact one would almost be justified in concluding that some of our officials at Washington instead of taking the oath to the Constitution have taken instead an oath "to preserve, protect and defend" the liquor traffic.

History proves that liquor has lost many battles and many a war. It might lose this war for the United States and the United Nations.

The time has come to break the strangle hold of the brewers and distillers upon the Washington Administration. This can be done but it will require a flood of letters and petitions to President Roosevelt, the Secretary of War and the Navy, to Congress and other Washington officials. Read page 8 of this issue of *The Christian Statesman* and follow the suggestions made with reference to communications to Washington.

How Patriotic are the Brewers?

nation would purchase bonds to the total of between five and six billion dollars. The government would then have one-tenth of the total 56 billion dollars which the President says is required to carry forward the war in 1942. What say you, Mr. Brewers? How patriotic is your organization? Will you lead the crusade to save our country?

Nor would this be any particular sacrifice on the part of the individual drinker. All health experts say that abstinence from intoxicating liquor does not impair the health or otherwise lessen the efficiency of the former drinker. Moreover, bankers testify that United States Defense Bonds are the safest form of investment. At the end of ten years these bonds will mature and a victorious government will pay back to the former drinkers in Pennsylvania who purchased these bonds the huge sum of \$512,000,000 and to these wise investors throughout the nation a total of over 7 billion dollars.

NAZIS DETERMINED TO CRUSH THE CHURCH

When Rudolf Hess, Chairman of the National Socialist Party of Germany, fled from his native country by airplane to England, M. Bormann succeeded him as Chairman of the National Socialist Party which as is well known, rules Germany. Recently Bormann issued an official statement for the instruction of his subordinates which shows the Nazi Government's determination to uproot and destroy the influence of Christian ideas as irreconcilable with Socialist Party principles.

This statement of very recent date fell into the hands of Douglas Miller, author of the widely publicized book, "You Can't Do Business With Hitler," who for many years was commercial attache on the United States Embassy Staff in Berlin. Extracts from a translation of this rather lengthy document which follow should make plain to all Americans what a Hitler victory in this war will mean to Christianity not only in Germany, but throughout Europe and America as well:

"National Socialist and Christian ideologies are irreconcilable. The Christian churches are based on the ignorance of mankind and all their efforts tend towards the maintenance of this ignorance among as great a part of the population as possible, for only thus are the Christian churches able to maintain their power. In contrast to them National Socialism is based on scientific foundations. Christianity has unchangeable principles fixed some 2,000 years ago and hardened ever more into dogmas which bear no relation to reality. National Socialism on the other hand, if it is to continue the accomplishment of its task, must always

follow the latest results of scientific research.

Christianity of No Avail

"Our National Socialist ideology is by far superior to the conceptions of Christianity which in all essential points are only borrowed from Judaism. This is another reason why Christianity is of no avail to us. . . . The consequence of the irreconcilability of National Socialist and Christian ideologies is that we must refuse to strengthen any existing Christian confession or promote the formation of a new one. At this point no differentiation should be made between the various Christian confessions. For this reason and because the Protestant Church is just as hostile to us as the Catholic Church, the idea of uniting the different Protestant confessions and thereby establishing one Protestant Church of the Reich, has been definitely abandoned. Any strengthening of the Protestant Church would only be detrimental to us. . . . In former generations national leadership was exclusively in the hands of the Church. The State was satisfied with making laws and regulations and with establishing them firmly before all else. But the real leadership was not in the hands of the State but in the hands of the churches.

Churches Must Be Crushed

"For the first time in German history, the Fuehrer has taken national leadership consciously and exclusively into his own hands. Through the Party, its member organizations and the associations depending from it the Fuehrer has forged for himself and thus for the German Government an instrument which makes him independent of the Church. Every influence which might diminish or even injure this leadership which the Fuehrer has developed with the aid of the NSDAP must be eliminated. The people must be liberated more and more from the churches and their agents, the priests.

"Obviously from their own point of view, the churches must and will resist this restriction of their power. But never again can the churches be allowed any influence in the national leadership. Such influence must be broken, absolutely and definitely. Only the Government of the Reich, and by its order the Party, its member groups and affiliated associations, has the right to leadership. Just as the obnoxious influence of astrologists, soothsayers and other swindlers has been suppressed and eliminated by the State, the power and influence of the churches must be annihilated forever. Only after this has been achieved will the State have full influence over the individual members of our Nation. Only then will the existence of Nation and Reich be assured forever."

There are other very practical gains that these patriotic brewers and their customers would be offering to the government. In the present crisis essential materials are vitally needed. Vast quantities of grains and fruits, which are now being diverted for the manufacture of intoxicating beverages, would be made available for life sustaining foods to maintain the physical strength of the defense workers and the enlarged army and navy. The surplus could be shipped to meet the needs of our allies and also of the millions of hungry people in the nations that are temporarily subjugated by ruthless invaders.

Patriotic Americans ought to be eager to discontinue all personal indulgences that are needed for success in our nation's all-out war effort. The Brewers Association has a glorious opportunity to demonstrate true patriotism by urging the war time prohibition of the manufacture and sale of intoxicating liquors. Yes, how patriotic are the brewers?

Association Activities

"Liquor and National Defense" Leaflets

In the office of The National Reform Association much time and thought have been given to assembling data for, and preparing a four page "Liquor and National Defense" leaflet to set forth among other things the amount of money the drinkers of Pennsylvania spent for intoxicating liquors in 1941 as compared with 1940; also as compared with the amount spent for public school education and public relief; also the same with reference to counties in Pennsylvania. The leaflet appeals to drinkers to cut out drink for the duration of the war and invest in defense bonds what they have been spending for alcoholic beverages showing that for the year 1942 this would mean an investment in Defense Bonds amounting to \$384,000,000 in Pennsylvania, in the U. S. of America, \$5,000,000,000 and in Beaver County, Pennsylvania \$7,445,000 and in Allegheny County, Pennsylvania \$82,000,000.

The leaflet further shows how liquor is a menace to national defense but that notwithstanding this fact we are giving it the Green Light. It also gives the amount of revenues derived from alcoholic beverages and sets over against these the cost of crime citing the Supreme Court of the United States as proof that liquor is the major crime producer.

The last page enumerates a number of things which individuals can do to curb drinking and the drink traffic in the interests of national defense.

The leaflet is printed attractively in blue and red ink on white paper. The first week of March, 25,000 copies of these leaflets were printed, 15,000 for Beaver County and 10,000 for Allegheny County, some of which were secured by churches for distribution on Temperance Sabbath, March 8th. The National Reform Association is prepared to publish these leaflets for counties throughout the State of Pennsylvania. They can be secured at the rate of \$10.00 per thousand provided orders of 5,000 are secured for one county. For sample copies or further information address The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

1942 Program of Beaver County Branch of The National Reform Association

The following program of activities was adopted at a dinner meeting of the Beaver County Committee held in Rochester, Pennsylvania on the evening of January 15th.

I. Liquor Traffic.

- a. Use of slides and films in schools, churches, etc.

- b. Preparation, publication and wide distribution throughout the county of a 4-page "Liquor and National Defense" leaflet.
- c. Sending up-to-date materials to pastors, Sabbath School superintendents for use each Temperance Sabbath of the year: March 8th, June 28th, September 6th, October 26th.
- d. Supporting concerted effort in the Pittsburgh district to protest liquor advertising over the radios and in the newspapers of Pittsburgh.

II. The Christian Sabbath.

- a. Continuation of our offer to provide copies of "Six Studies on the Day" to Bible classes, and young peoples societies studying this subject for a six weeks' period.
- b. Requesting, as heretofore, pastors to preach on the subject of the Sabbath on a specified date.

III. Bible and Religion in the Public Schools.

Appointment of the following committee to secure advance subscriptions to the book, "God in the Public Schools," which The National Reform Association will soon publish: E. D. Davidson, Russell Lathom and Wycliffe McCracken.

IV. Program in line with Association's efforts toward the establishment of a Christian World Order.

- a. By messages from pulpit and platform.
- b. By the distribution of literature.
- c. By having communications sent to our Representatives at Washington.

V. Legislative Efforts.

- a. Have local councils enact ordinances prohibiting entertainment in liquor licensed places.
- b. To have communications sent to the President, Congress and military authorities at Washington requesting the closing of all places dispensing alcoholic beverages in military and training camps, and in any part of the United States subject to attack especially in the neighborhood of all military and naval establishments.

VI. Finances.

The following were appointed a committee on finance to have charge of the raising of funds to carry forward the above program with the understanding that all members of the county committee would cooperate with them: Russell Lathom, W. A. Bliss, Rev. A. E. Driggers.

President's Trip East

Dr. Martin spent January 15th to February 4th in the east in the interests of the work of The National Reform Association. On January 16th he attended the quarterly meeting of the Pennsylvania Federated Legislative Committee at Harrisburg as the representative of the Association. Twelve state organizations are represented in this group which cooperate in the interests of Temperance, the Sabbath and other moral reforms in Pennsylvania.

He also spent some time at the Pennsylvania Farm, Show exhibit which continued from Monday to Friday with a daily attendance of more than 25,000. The Pennsylvania Federated Legislative Committee had a booth at the Farm Show where literature on Temperance, the Sabbath, Gambling, etc., was distributed free. The National Reform Association furnished about 75,000 pages of literature chiefly our county liquor leaflets all of which was distributed.

While in Harrisburg he spent two full days interviewing representatives of the Pennsylvania Liquor Control Board obtaining information regarding the sales for the year 1941 of hard liquors at the 580 State Stores in Pennsylvania, by counties. Also the number of licensed places by counties, the number of barrels of beer sold in 1941 for consumption in the state and the amount of revenue accruing to the state from the liquor industry. Also the figures on public relief for Pennsylvania for 1941 by counties included in which are Public Assistance, WPA and the District Institution Fund. Also from the State Department of Education the cost of operating the public schools of Pennsylvania by counties.

He spent Sabbath, January 21st in Philadelphia preaching in the First and Second Reformed Presbyterian Churches on "America's Responsibility for a Christian World Order." January 22nd to 28th, he spent in Washington, D. C. As the representative of The National Reform Association he attended the Annual Meeting of The National Temperance and Prohibition Council meeting in the Methodist Building Tuesday and Wednesday. As Chairman of the Council's Committee Against Liquor Advertising, he reported on the activities of this committee for 1941 and submitted a program for 1942 which was adopted. For the fourth year he was continued as the Chairman of this committee.

On Thursday he attended the Annual Breakfast of the International Reform Federation and the meeting of its Board of Directors of which he is a member. He spent Friday in interviewing members of Congress and representatives of the United States Department of Education.

From Washington Dr. Martin went to New York City where on Sabbath,

ANNUAL MEETING

The 78th Annual Business Meeting, Conference and Dinner of the National Reform Association, held in the East Liberty Presbyterian Church, Pittsburgh, on Tuesday, December 2nd, 1941, was one of the best and most encouraging annual meetings of recent years. The attendance at both the afternoon and evening sessions was the largest for several years past. For lack of space we can not give the readers of The Christian Statesman a full account of the meeting.

The afternoon business and conference session was presided over by Mr. Frank H. Davis, President of the Board of Directors of the Association. The devotional service was lead by Rev. E. Joe Vandervort, Pastor of the United Presbyterian Church, New Brighton, Pa., who is a member of the Association's Board of Directors. Reports of the various activities of the Association were made as follows: Board of Directors, Rev. W. L. C. Samson, D.D., secretary; Field Department, Rev. W. W. McKinney, Ph.D., D.D.; Publication Department, Rev. D. H. Elliott, D.D.; Finance Department, E. Clay Young. Dr. Martin, President of the Association, in his report, summarized the work of the year. The report of the treasurer, Mr. Knox M. Young, showed that the receipts of the year were about the same as for the preceding year and practically covered the year's expenses. These reports showed a very large amount of work accomplished in comparison with the limited resources of the Association. The account of most of the work accomplished has been given in the columns of The Christian Statesman and need not be repeated here.

The Rev. J. G. McElhinney, D.D., Pastor of the College Hill Reformed Presbyterian Church, Beaver Falls, Pa., and Professor Charles T. Carson, of Geneva College, were chosen as new members of the Board of Directors. The following persons were re-elected as members of the Board for a term of three years: J. R. Cutler, D. H. Elliott, D.D., Rev. H. B. Mansell, W. L. C. Samson, D.D., J. S. Tibby, Knox M. Young and E. Clay Young.

Under the title, "Fighting Against Popular Sabbath Desecrations," Rev. Clarence W. Kerr, D.D., Pastor, Third Presbyterian Church, Uniontown, gave a thrilling account of the victory won

by the Christian forces of Uniontown in a local option fight on Sunday movies at the November election. Dr. Kerr, President of the Ministerial Association, led this fight. It was a great victory won against heavy odds. The Christian forces of the city were appealed to from pulpits, through advertisements in the newspapers, through special literature published, through the organizations of Christian young people and other groups who took an active part in the fight. From pulpits not only one message but many messages bearing directly on the contest were preached. The fight as carried forward in Uniontown is a demonstration of what could be accomplished in thousands of places throughout our country under an aggressive leadership of vision, faith and courage such as characterized the leadership of Uniontown. Dr. Kerr and his helpers not only won a great moral victory for Uniontown. What they have done will also give encouragement to many other communities to take up the fight against the desecration of the Sabbath by the movie and other interests who are trampling God's Day underfoot.

An informing and interesting address on "The Religious Trend in Public Education" was given by Rev. Charles T. Carson of Geneva College. In recent years, Mr. Carson said, there has been a constantly growing demand for giving religion a much larger place in public education in America.

A forum on Protesting Liquor Advertising in the Pittsburgh Area was conducted by Mrs. A. A. Frazee, President, Allegheny County Woman's Christian Temperance Union, and Rev. H. B. Mansell, Pittsburgh, Pa., of the Board of Temperance, Pittsburgh Conference of the Methodist Church, who is also a member of the Board of Directors of the Association. A united effort is being undertaken by the W. C. T. U., The National Reform Association and other organizations and groups in the Pittsburgh area to stop liquor advertising over radios, in the newspapers and by other mediums in this city.

In the evening 111 friends and supporters of the Association gathered about the tables in the spacious dining hall of the church to partake of a fine turkey dinner. The toastmaster was Rev. W. Franklin Harkey, D.D., Pastor, Third Presbyterian Church, Washington, Pa., a member of the Board of Directors. Cornet solos by Robert T. Boyle of the Music Department of Geneva College, accompanied by John Anderson at the piano, were very much appreciated.

The first after dinner address was by Rev. R. H. Martin, D.D., President

of the Association, who spoke on the subject, "A Christian World Order or War". Expressing the conviction that sooner or later the axis powers would be defeated Dr. Martin said we may win the war and still lose in the peace. This was done in the first world war. There is danger that the same mistake may be repeated. The responsibility for preventing this rests largely with the church for the only way to end war is to build the new world order upon Christ, the Prince of Peace, and according to the principles of His Kingdom. Upon the church rests the responsibility of proclaiming this truth and of building a public sentiment for basing this new order upon Christ as the foundation, and of applying Christian principles to the political, economic, moral and religious problems which must be faced in the setting up of a new world order.

The main address of the evening was made by Rev. W. S. Fleming, D.D., Pastor of the Westwood Community Methodist Church, Elmwood Park, Chicago, who spoke on the subject of The Bible and Religion in the Public Schools.

Dr. Fleming is a specialist in this field and treated his subject in a masterly way. In the first 200 years of our history, he said, all our schools were saturated with religion and morals. The Bible was read every day. Textbooks were filled with religion and morals. Under that kind of education we became a great nation, the most law abiding among all the nations. Sixty-five years ago we permitted God and the Bible to be crowded out of our schools. We secularized public education. Shortly thereafter lawlessness and crime began to increase and now we have more lawlessness and crime than any other of the civilized nations.

The secularization of our public education is secularizing the thoughts and life of America. It is placing a handicap on the work of the church, for a system of public education which leaves God out is not neutral but exerts a positive influence against religion. It is imperiling the future of our democracy which is a Christian product and which cannot be maintained with 50 per cent to 70 per cent of its citizens growing up ignorant of God and the Ten Commandments.

To save America we must restore the Bible to all our public schools and instruct all the youth in these schools in its fundamental moral and religious truths. This can be done only as the Bible and religion are made an integral part of the public school curriculum, not by releasing the pupils for one or two hours a week, to give outside agencies an opportunity to give it to those they can persuade to take it.

PRESIDENT'S TRIP EAST

(Continued from Page 6)

February 1st, he spoke on behalf of The National Reform cause in the Second Reformed Presbyterian Church. On his return to Pittsburgh he spent two days in Philadelphia in the interests of other phases of Kingdom work.

PENNSYLVANIA DRINKERS SPENT FOR INTOXICATING LIQUORS IN

1941 **\$383,822,765.00**

Per Capita \$38.77

1940 **\$329,039,347.00**

Pennsylvania Spent for Public School Education

1941 **\$161,067,624.00**

The figures found on this page are from or based upon figures obtained from the Pennsylvania Liquor Control Board and other official sources. The sales of hard liquors at the 580 Pennsylvania State Liquor Stores in 1941, amounted to \$107,709,018.29. Of this amount 47 per cent was sold at retail, 53 per cent at wholesale to hotels, restaurants and clubs. The latter sold to consumers at estimated markup of 150 per cent. Total cost to consumer \$179,819,524.70.

Beer sales for consumption in Pennsylvania in 1941, 5,828,664

barrels at a cost of \$35.00 per barrel to consumer (Brewers Industrial Foundation estimate) equal to \$204,003,240.00. Total cost of intoxicating liquors to Pennsylvania consumers equals \$383,822,765. This is an average of \$38.77 cost to every man, woman and child in Pennsylvania in 1941.

Cost of Public Relief in Pennsylvania in 1941 including WPA and Public Assistance equals \$177,032,590.63.

LIQUOR IS A MENACE TO NATIONAL DEFENSE

1. **To the Armed Forces:**
 - a. **Pearl Harbor.** Immediately after the Japanese attack upon Pearl Harbor the military authorities closed as tight as a drum the 500 bars in the Honolulu area (285 operated by unnaturalized Japanese). Why? Let liquor's defenders answer.
 - b. **First World War.** In this war the Government prohibited the sale of liquor (including beer) in all military camps and to soldiers and sailors in uniform everywhere.
 - c. **France.** Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy.
—General Joffre.
2. **To Production.** Liquor impairs the efficiency of workmen and uses plants, machinery, ships, and manpower which should be used in the gigantic task of making America the "arsenal of democracy."
3. **To Food Supply.** In 1941, with half the world starving and the other half rationed, 4 billion pounds of grain, sugar and molasses were used in manufacturing intoxicating liquors.
4. **To Traffic Safety.** At Pearl Harbor the Japs killed 2,340 American soldiers and sailors; on our highways in 1940 John Barleycorn killed at least 8,000 Americans.

Of the all-time-high 40,000 traffic deaths in 1941, the National Safety Council and other responsible agencies attributed from 20% to 60% to drunken driving.

Revocation of Motor Vehicle Licenses in 1941

Pennsylvania—for intoxication, 2,714; all other causes, 1,242.

5. **To Divine Help.** The Bible records (Habakkuk 2:4, 5) that God gave as His reason for not coming to the rescue of His people in time of war that they were not "upright in Him" and that they "transgressed by wine."

WHY ARE WE GIVING LIQUOR THE GREEN LIGHT?

1. **Liquor in Storage.** With 562,000,000 gallons in government warehouses (June 30, 1941)—enough to last 4 to 5 years—and with production in many industries cut to the bone, the Government permits the continued manufacture of liquor on a 40% distillery capacity which will maintain the present level in bond—an all-time high.
2. **Liquor Advertising, Sales and Profits.** With brewers and distillers spending annually \$50,000,000 in radio, newspaper, and magazine advertising to increase sales, no restriction is placed on the volume of this advertising. Sales increase in 1941 over 1940: in Pennsylvania, 16½%, in Allegheny County, 15%. Profits on invested capital, 13½%.
3. **Liquor Rationing.** There is none. You can buy and hoard all the liquor you want—the sky's the limit.
But sugar is rationed—no hoarding. Each man, woman and child in America must have a ration card to get even a limited supply. And sugar is used in the manufacture of liquors. Why not ration liquor and save sugar?
4. **Liquor and Tire Rationing.** In tire rationing delivery of alcoholic liquors is on the same level as delivery of essential foods—bread, meat, milk. Tires can be had to deliver beer and liquor to all the 580 State Liquor Stores, the 1,284 wholesale houses, and the 20,248 hotels, restaurants, and clubs in Pennsylvania. The truck delivering beer to these licensed places, receives the same favored treatment as the car of the pastor and physician ministering to the sick and suffering. In house to house (retail) delivery of intoxicating liquors there is restriction—the same as applies to the retail delivery of milk and other foods.
5. **Liquor and Our Armed Forces.** The President as Commander-in-Chief of the Army and Navy has power to prohibit the sale of beer in army camps and naval bases and Congress has power to require him to do so, and neither has acted.

WHAT YOU CAN DO TO CURB DRINKING AND THE DRINK TRAFFIC

1. If you drink, stop drinking for the duration and invest in Defense Bonds what you have been spending for alcoholic beverages.
2. If you do not drink persuade others who do (of your family or acquaintances) to stop and invest in Defense Bonds.
3. Appeal to radios, newspapers, magazines, etc., advertising intoxicating liquors to cease this means of increasing liquor sales.
4. Communicate with Leon Henderson, Administrative Office, Price Administrator, Washington, D. C.
 - a. Protest vigorously against classification of alcoholic beverages, with essential foods, in tire rationing.
 - b. Request that all manufacture of liquor be stopped in view of the 4 to 5 years' supply now piled up in Government warehouses.
 - c. Suggest that, since sugar rationing cards are being issued, the same be done with regard to liquor.
5. Ask your Senators and Congressman to vote for the Sheppard Bill—Senate 860—which prohibits the sale of all alcoholic beverages in military camps and in the vicinity thereof.
6. Request President Roosevelt, in view of the authority vested in him as Commander-in-Chief of the Army and Navy, to follow the excellent precedent set in Hawaii after the Pearl Harbor attack by closing all places dispensing alcoholic beverages in military and training camps and in any part of the United States subject to attack especially in the neighborhood of all naval and military establishments.